

is in direct opposition to the word of God."

II. Preachers who (in their own and in their hearers estimation) are stronger intellectually and spiritually than was Christ and who know more about God's business than God himself.

This class is well set forth in an article I saw in a daily paper some time ago, in regard to a large city church. The statement was:—Dr. Blank's congregation prides itself that they are Blank men rather than Bible men. This statement means simply we are equal with God, we accept as much of the Bible as suits us, we will be saved on our own terms.

III. Preachers who promise anything to others only so they come into the church. Why even to advertise them thro the church organ as powerful divines, and tell of their splendid attainments literary, and thus laud them to the sky. Then all at once their sponsors become as silent as the tomb, and the wonder is, not "that one small head could carry all they knew," but what has become of the sanctified scamp who has duped his sponsor and as a "ministerial tramp" has flown to other denominational pastures green, to again outrage the confidence which a Christian people impose in him.

IV. The fourth class I will mention are those whom the preachers have converted and who join the preachers.

What they needed was to feel the power of God and the weight of sin and turn in with the overtures of mercy offered to us by God thro Christ and union with the church militant.

This class manifests itself in various ways. One is to drop out of church and church work when "their preacher" goes and another takes his place.

Another is shown by this manifestation:—I give \$50 if brother so and so stays but not a cent to any one else who comes.

V. Another class are always afraid to assert our distinctive doctrines lest they become obnoxious and be entirely refuted by Christendom.

I can only say if we do in Jesus' name the world will realize our convictions on certain questions and honor us as persons who do as the word reveals to us.

VI. The last class I will mention is that class who fall in with every new fangled thing that comes along. They maintain to reach the world of sinners; we must carry popular ideas and modern ways on one shoulder and the teachings of Christ on the other. This class is shown forth in those who see no wrong in parlor dances and in raffling when it is done for charity's sake.

May God give us deeper conviction along all lines of truth. May all who have named the name of Christ be

worthy of the divine calling. May God bless our church.

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BIBLE PORTRAITS—Aaron

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As a foil to the strength of Moses we have the weakness of Aaron, who seemed to be incapable of acting independently, who reflected the mood of those around him, and yielded to any solicitation which came along. Yet he was a good fellow at heart, meant well, and was possessed of certain gifts which made him useful in the great emergency.

We have the Lord's own testimony that he was an orator of no mean abilities. Perhaps we ought to call him the father of oratory for so far as we know he is the first man spoken of in relation to that popular gift, and the authority is certainly all that we could ask. The Lord said to Moses at the burning bush; "There is Aaron, thy brother, I know that he can speak well." Now there are some remarkable things about that statement. We know very little or perhaps nothing about Aaron's occupation previous to his first introduction to history, previous to the great part which he played in the Exodus, but it must have been of a nature requiring the exercise of public speech. He may have been a teacher, a lecturer, an attorney; but whatever it was he had distinguished himself as a speaker. What he had accomplished did not appear to be worth recording, or doubtless it was foreign to the sacred narrative, but the simple fact stands out that he was an orator, a man gifted with eloquence, and that the civilization of his day was sufficiently advanced, Grecianized we might say, to make eloquence a popular and influential accomplishment.

Another fact of considerable interest was the character of at least a part of his audience. The Lord had been listening to eloquent Aaron. Now you gifted preachers, think of that a little; you silver tongued, eloquent orators of the pulpit, rounding off your eloquent periods so round and smooth that they roll off and slide off and slip off of the memory and leave no trace, no scratch no abrasion of any sort; you have poets, painting pictures so beautiful that even the dawn blushes by the comparison, and the sunset glory grows red with confusion of face; you impassioned declaimers who import the thunders and the earthquakes and the lightnings and the avalanches into your tremendous irruptions of reverberating verbiage; think of it, the Lord is down there in one of those pews, and he turns to some invisible companion, some attendant archangel and remarks, "I know that he can speak well,—but it is Aaron."

Yes, much too often it is only Aaron, mighty in word but weak indeed; great sayers, small doers. Now we don't want to be too hard on the brethren, but we lay down the simple proposition, that to restore that power to the pulpit which it has lost, it is absolutely necessary for the preacher to live as grandly as he talks. You say in reply that the preacher, by a very necessity of his calling, is an idealist, that in other words he must keep the standard of holiness far in advance of his people, so that they are never quite up with it, but always struggling up and striving to reach this constantly advanced standard. But how in the world is the standard bearer to plant the standard without being there in person to do it? How will he get the banner to the top of El Caney or San Juan unless he is right along with it, bearing it bravely every inch of the way, and representing every inch of the onward and upward march in his own personality? As some of the good old preachers used to say: we leave it with the brethren.

Why the Lord selected this weak man, this easily swayed good talker, who made the golden calf because the people insisted on it, to be the spiritual guide, the high priest of his people is one of those mysteries which we do not pretend to fathom. But there are abundant evidences in the narrative that his heart was not in the transgression. The Lord looks at the heart, and while Aaron was weak, he was not wicked. Really he was on the Lord's side, but he lacked courage, decision, force, and allowed himself to be swerved by the clamor of the mob. It is remarkable that the Lord did not punish him for his part in this transaction. His exclusion from the Holy Land and his death upon Mount Hor was explained by his transgression at the waters of Meribah, for which same transgression Moses was also refused permission to pass over the Jordan. Upon the whole the character, the memory and influence of Aaron makes for righteousness. There is plenty of sympathy in an imperfect world for an imperfect man, that is to say there is plenty of ground for sympathy and forbearance, tho these are often withheld. But God is different from the world, for that he is not one of the harsh condemnors where it is a question of good heart and weak will. It takes a man to sit in unreasonable and unfeeling judgment upon a man:—a man who in the last analysis assumes, perhaps unconsciously, the judicial function in order to hide from his own consciousness worse faults than those which he condemns in others.

One should go to sleep as homesick passengers do, saying, "Perhaps in the morning we shall see the shore."—Beecher.